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ABSTRACT

In many schools throughout the United States, teachers are baffled by the child who does not know enough English to participate in the classroom, who "just sits there." In some localities the language he hears and speaks at home is an American Indian tongue; in others it is Spanish or Italian or Polish. The Choctaw Bilingual Education Program has concentrated its attention on four Oklahoma schools, in the old Choctaw Nation, where this problem is acute. With the cooperation of administrators and teachers in these schools, of Southeastern State College, and of leaders of the Choctaw community, a system of teacher education has been worked out that brings the Indian child into the mainstream of school life without sacrificing his identity as a Choctaw. The program emphasizes three educational imperatives for Choctaw-speaking children: a) they must have experiences both in and out of school that help them to develop positive self-concepts; b) they must be able to use the Choctaw language as the basic instrument of learning and acquire facility in English as a means of supplementing and extending their learning of Choctaw; c) they must have teachers and classroom aides who understand Choctaw and patterns of Choctaw thought and behavior and who accept these as fully equal to the English language and Anglo-American patterns. (The document contains a program description and teacher handbook.) (JA)

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ABSTRACT/INFORMATION FORM - 1974 DAA PROGRAM

Please Type or Print:

Name of Program Submitted: Choctaw Bilingual Education Program

Institution (Complete name): SoutheasternState College

President: Leon Hibbs

Campus Public Information Officer: Kenneth L. Nichols

Faculty Member Responsible for Program: Collin W. Bowen

Title of the Faculty Member: Dean, School of Behavioral Studies

Signature:

Title: President, Southeastern State College/Date: Nov.19, 1973

In many schools throughout the United States, teachers are baffled by the child who does not know enough English to participate in the classwork, who "just sits there." In some localities the language he hears and speaks at home is an American Indian tongue, in others it is Spanish or Italian or Polish.

The Choctaw Bilingual Education Program has concentrated its attention on four Oklahoma schools, in the old Choctaw Nation, where this problem is acute. With the cooperation of administrators and teachers in these schools, of Southeastern State College and of leaders in the Choctaw community, a system of teacher education has been worked out which brings the Indian child into the mainstream of school life without sacrifice of his identity as a Choctaw. Henceforth he will enjoy the benefits of two cultures.

While we have discovered no easy solution to the problem of bilingualism, we do think that our work will furnish valuable guidelines for all schools with non-English-speaking students.

SP 007 532

PART ONE

The Choctaw Bilingual Education Program functions through a grant from the U. S. Office of Education to Southeastern State College and four elementary schools of McCurtain County, in the Choctaw heartland. Now in its fourth year of operation, the Program has demonstrated conclusively that a child whose home language is not English can enter a class of predominantly English-speaking students, with an English-speaking teacher, and can share in the learning process without having to reject his native language and culture. His life will even be enriched by the fact that he is part of two cultures.

In order for this to take place, the teacher must be cognizant of the linguistic and allied problems confronting the child and must know how to help him cope with them. Consequently the staff of the Choctaw Bilingual Education Program--with the assistance of an Advisory Board composed of prominent Choctaws, among them the Chief of the Nation--has devised a system of teacher education which involves classroom teachers of the four pilot schools, Indian aides fluent in both Choctaw and English, and young Choctaws who act as coordinators between schools and homes. These coordinators are enrolled at Southeastern State College, where they attend classes in Choctaw language and culture in addition to fulfilling the standard requirements for a teaching degree. When they become certified teachers, they will be prepared to pass the fruits of the Program on to future generations.

PART TWO

The Choctaw Bilingual Education Program is carried on cooperatively by Southeastern State College, under the presidency of Dr. Leon Hibbs, and the elementary schools of Battiest, Broken Bow, Smithville and Wright City in McCurtain County, these schools having been selected because they are typical of systems whose pupils include a considerable number of fullblood Choctaws. The Program is now operating in the fourth year of a projected five-year plan, hence it has progressed beyond the experimental stage and is in a position to assess its accomplishments.

Cooperation has been a distinguishing feature of the Program from its inception, when it was designed by representatives of Southeastern State College--notably Dr. Wade Baskin, Head of the Department of Modern and Classical Languages and authority on the teaching of English as a second language--and school and community leaders of McCurtain County. Program Director Pierce Martin, an experienced school administrator of McCurtain County, has received wholehearted support from the Oklahoma State Department of Education, from the McCurtain County Superintendent of Schools and from a Board of Advisors whose chairman, Harry J. W. Belvin, is Chief of the Choctaw Nation.

The basic rationale of the Program is that all school children, whatever their ethnic background, should have learning environments which are intelligently adapted to their individual abilities--which encourage and aid them to feel positively about themselves and to develop each according to his own bent--which give them the skills and the knowledge to make lives and livings in today's society.

Prior to 1970, practically no Choctaw-speaking children in mountainous, forested Southeastern Oklahoma had such learning environments. Most of them, between seven and ten thousand in number, spoke little English. Often their Choctaw was a variant which the majority of Choctaw-speakers, living in less isolated areas of Oklahoma, considered corrupt and inferior. They were members of poor families, the average family income being $3000 yearly. They and their parents were looked down upon by Anglo-Americans, and many Choctaws were ashamed of their Indian heritage (and ashamed of being ashamed) and overwhelmed by the problems of succeeding in an English-speaking, white society.

When such children came to school, with timidity, they seldom found any assistance. Instead, their problems multiplied. The schools were not prepared to help them learn. Teachers and administrators, even if well-meaning, did not understand Choctaw modes of thought and behavior and could neither speak nor understand the Choctaw language. Although they would have denied vehemently the charge of harboring any racial prejudice, the majority did act on the assumption that Choctaws (and all American Indians) were by nature intellectually inferior.

Consequently Choctaw-speaking children found themselves in classrooms where English, and English only, was spoken. Nevertheless the same schoolwork was laid out for them as for the English-speaking children--although teachers did not really expect them to succeed at it. And of course they did not succeed. The humiliating experience intensified their feelings of inferiority, and more than ninety per cent of the Choctaws in the region failed to complete high school. And this is a state that bears a Choctaw name!

The Choctaw Bilingual Education Program set out to find and implement remedies for this situation. In the four school districts where it operates, it has brought about demonstrable improvement; and, although many Choctaw-speaking children of Southeastern Oklahoma still do not have the advantages of programs like it, the techniques which it uses are being borrowed increasingly by other schools.

The Program emphasizes three educational imperatives for Choctaw-speaking children. First, they must have experiences both in and out of school which help them to develop positive self-concepts. (As defined by the Program, a "positive self-concept" means that a child accepts both his similarities to other human beings and his individuality. He likes what he is, and he believes that he can realize his full individual potential.) Second, they must be able to use the Choctaw language as the basic instrument of learning and to acquire facility in English as a means of supplementing and extending their learning in Choctaw. Third, they must have teachers and classroom aides who understand Choctaw and patterns of Choctaw thought and behavior and who accept these as fully equal to the English language and Anglo-American patterns.

Three and a half years of experience have shown that, in order to fulfill these imperatives, the Program should have the following characteristics:

(1) It should be designed to lead to the education of Choctaws by Choctaws.

(2) It should provide educational options to Choctaw-speaking children instead of trying to push them into stereotyped grooves.

(3) It should be a cooperative effort of community, school and teacher-training institution.

(4) It should approach problems in a manner calculated to achieve not only immediate but also enduring changes in the education of Choctaw-speaking children.

(5) It should give Anglo-American students and their parents a better knowledge of Choctaws and Choctaw culture, with a view to dispelling prejudice.

These characteristics have been realized, we think, in a program which has two interrelated components: (1) an in-service, enlightening program for teachers, aides, administrators and parents in McCurtain County; and (2) a pre-service program for Choctaw teacher-trainees at Southeastern State College.

Elementary teachers in the four pilot schools have in their classrooms Choctaw aides--natives of McCurtain County, "home folks," who speak both Choctaw and English fluently. The duty of these women is to help Choctaw children communicate with teachers and classmates and to give them individualized instruction as needed, without separating pupils of one race from those of another.

The Michigan Oral Language Materials have been revised and adapted to Choctaw use, with particular attention to troublesome differences between English and Choctaw. (For example, the Choctaw language does not have the sound represented by the English consonant r, and it generally makes no distinction between singular and plural. Consequently it is to be expected that the Choctaw youngster will have difficulty in learning to say "two readers.")

Teachers have on their desks numerous other publications furnished by the Program: studies of Choctaw orthography and morphology by Thurston Dale Nicklas of the University of Kansas; writings on Choctaw history and

culture by Dr. James Morrison, Professor of History at Southeastern State College; a Handbook for Teachers and Aides of the Choctaw Bilingual Education Program by Dr. Joseph E. Littlejohn, Associate Professor of English and Linguistics at Southeastern.

The pre-service training program includes fifteen young men and women carefully selected according to the following criteria:

(1) Choctaw parentage,

(2) Ability to speak Choctaw,

(3) Commitment to the objectives of the Program,

(4) Aptitude or performance scores indicating an ability to complete a program of studies leading to certification as an elementary teacher, counselor or supervisor.

Their time is divided between McCurtain County and the campus of Southeastern State College at Durant. In McCurtain County they have the responsibility, working under the supervision of the field coordinator, of acquainting parents and children with local agencies established to serve them, with the aims and goals of bilingual education, with relevant vocational and professional opportunities. They help Choctaw children to learn and encourage them and their parents to participate meaningfully in school and community affairs.

In Durant, they are regularly enrolled in the courses in elementary education required for a degree. In addition, they attend classes and seminars designed especially for them, in the Choctaw language, in contrastive linguistics, in the history and government and culture of the Choctaw Nation, in the anthropology of the North American Indian.

The first Saturday of every month during the school year, the entire personnel of the Choctaw Bilingual Education Program--teachers,

aides, coordinators, staff members--attend a workshop in Idabel, County Seat of McCurtain County. Here discussions, lectures and demonstrations deal with such subjects as educational problems unique to Choctaw children, rationale for bilingual instruction, the relationship between language and self-concept, classroom implementation of oral language materials, audio-lingual techniques, Choctaw culture, standards of English usage for Choctaw students, the part to be played by parents and community in the educational process of the Choctaw child. Teachers may enroll in these workshops for college credit at Southeastern.

Program Director Martin has as administrative assistants two Choctaws of different but complementary backgrounds. The Reverend Randolph Jacob is an ordained minister of the Cumberland Presbyterian Church, to which many Choctaws of McCurtain County, in the former Apukshunnubbee District, belong. "Randy," as everyone calls him, takes an active part in both the religious and the secular life of his people while pursuing a course of study at Southeastern State College. Todd Downing, a native of the old Pushmataha District, is a teacher and writer interested in the Indians of Mexico as well as those of Oklahoma and has taught at that institution and at Temple University. He studied Aztec at the National University of Mexico, and the National Library of Mexico placed his The Mexican Earth on its list of the best books written in English on that country. He is the author of Chahta Anompa, an Introduction to the Choctaw Language, which is published by Southeastern State College for the Choctaw Bilingual Education Program. So great has been the demand for this work, from Choctaws in Oklahoma and other states, that it has gone into its third edition.

Other staff members include: Dr. Baskin; Mrs. Rose Carter, Counselor of International Students at Southeastern State College; Dr. Jack Cazzelle,

Assistant Professor of Education and Psychology at Southeastern, who acts as project evaluator; and four consultants, Mr. Jorge Morales in bilingualism, Dr. Morrison in the field of history, Dr. Littlejohn in reading, and Mr. Nicklas in linguistics. Staff meetings are held monthly at Southeastern.

During the period beginning July 1, 1972, and ending June 30, 1973, the Choctaw Bilingual Education Program operated on a budget of $140,800. Of this sum, $35,924 was devoted to administration, $88,530 to instruction, and the remainder to fixed charges.

The evaluation design of the Choctaw Bilingual Education Program covers the following components:

I. Performance objectives and implementations

II. Program implementation

  A. Materials development and utilization

  B. Staff development

    1. In-service training program (workshops)

    2. Pre-service training (teacher education)

    3. On-site training (schools, communities)

Because of the distinctive nature of the Choctaw Bilingual Education Program and its components, various evaluation procedures are utilized. Among these are standardized tests for the purpose of establishing baseline data and determining student progress; measures developed for determining bilingualism, language problems and self-concept change; additional unobtrusive measures used to evaluate program objectives as well as factors not included in the evaluation design.

The following standardized tests were administered to the students in the target classrooms:

Grade	Instrument	Results
1	California Test of Mental Maturity	Language IQ 80 Non-language IQ 100 Total IQ 90
	Choctaw Vocabulary Test (Developed by CBEP Staff)	Fifty percent (50%) of the Choctaw children demonstrated ability to speak and understand the Choctaw language.
	Culture Fair Intelligence Test	--
	Metropolitan Readiness Test	--
	Michigan Oral Language Diagnostic Test	Gains in overcoming language difficulties--Range 2% to 67%
	Standard Achievement Test	Average Grade Placement Choctaw children - 1.7 Non-Choctaw children- 1.7
2	Michigan Oral Language Diagnostic Test	Gains in overcoming language difficulties--Range 0 to 27%
	Stanford Achievement Test	Average Grade Placement Choctaw children -2.4 Non-Choctaw children-2.6
3	Michigan Oral Language Diagnostic Test	Gains in overcoming language difficulties--Range 0 to 27%
	Stanford Achievement Test	Average Grade Placement Choctaw children - 2.8 Non-Choctaw children- 2.9

The evaluation of the program components is verified or refuted by an Educational Accomplishment Audit.

In general this substantiates the evaluation of program components: collection of resource materials on Choctaw language and culture; adaptation of the Michigan Oral Language Materials for use in grades 1-4; an audio-linguistics textbook and additional publications; the assembling of library resource materials dealing with Choctaw government and history, anthropology, the Choctaw language, socio-linguistics.

Evaluation of the In-service Training Program indicates a high level of workshop participation and free exchange of attitudes, experiences and ideas among Choctaw and non-Choctaw teachers, teachers' aides and resource personnel as they strive to meet the special needs of bicultural, bilingual students. In addition, the teacher-aide program is operating in an effective manner and the aides have been responsible for the development of positive self-concepts among students, parents and area residents.

Academic success in the pre-service training component is evidenced by the average cumulative grade-point of 2.55 (on a 4.0 system) in all course work. Four of the school-community coordinators qualified for the Dean's honor roll with averages of 3.0 or higher.

In conclusion the Educational Accomplishment Audit verifies that the condition of the program at present exceeds the long-range goals established for it and that this program may be labeled a "model program" which may be duplicated in other schools in the area or in other locales where bilingual instruction would offer greater educational opportunities to students.

The Choctaw Bilingual Education Program is making a significant contribution to the improvement of teacher education in three respects. It is working out practical methods of dealing with the problems of bilingualism and biculturalism in today's society. It is familiarizing white, English-speaking teachers with these methods. It is training Choctaws to continue its work in the years to come.

PART THREE

In many schools throughout the United States, teachers are baffled by the child who does not know enough English to participate in the classwork, who "just sits there." In some localities the language he hears and speaks at home is an American Indian tongue, in others it is Spanish or Italian or Polish.

The Choctaw Bilingual Education Program has concentrated its attention on four Oklahoma schools, in the old Choctaw Nation, where this problem is acute. With the cooperation of administrators and teachers in these schools, of Southeastern State College and of leaders in the Choctaw community, a system of teacher education has been worked out which brings the Indian child into the mainstream of school life without sacrifice of his identity as a Choctaw. Henceforth he will enjoy the benefits of two cultures.

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Choctaw Bilingual Education Program

Battiest — Broken Bow — Smithville —
Octavia — Wright City
Southeastern State College

SP007532

CBEP:

Two Cultures Meet

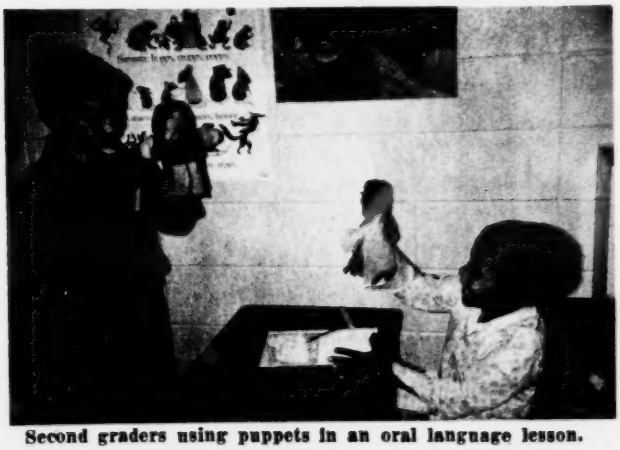
Children in four elementary schools of McCurtain County are now taking part in one of the most exciting and rewarding educational programs in the nation. They are members of a group studying the bicultural heritage of the American Indian.

The project—Choctaw Bilingual Educational Program (CBEP) —began in July, 1970, and has been a resounding success. It is a brainchild of some far-sighted Choctaw community leaders and public school administrators. Working with specialists from Southeastern State College, they took the first steps toward setting up a program to promote learning at all levels, from kindergarten through college.

Aimed at making children aware of the advantages of being part of two cultures, the program seeks to involve both Choctaws and non-Indian community residents in the total educational process, to acquaint them with some of the problems facing their children, and to help them to achieve workable solutions to these problems.

Three major purposes of the program are (1) to help each child to develop a positive self concept—to be proud of himself and his heritage, and to have a positive attitude toward the language or languages familiar to him; (2) to help each child to progress rapidly toward mastering standard English as well as the other tool subjects; and (3) to encourage teachers to learn to recognize individual differences, particularly those rooted in language and culture, and to make these differences contribute to the total learning process. The two basic components of the subject are an inservice training program in McCurtain County and a preservice training program at Southeastern State College in Durant.

The inservice component has attracted teachers' aides—Choctaw women fluent in both English and their native Indian tongue. These aides are present in every classroom daily and play a vital role in the success of both the program and the individual school child. Because they can speak both languages, aides are able to help Choctaw children communicate with their teacher and classmates to an extent impossible for many of them before the CBEP began.



Second graders using puppets in an oral language lesson.

In the preservice component, Choctaw young people from McCurtain County serve as coordinators between the schools and residents of the area. These coordinators attend special classes in Choctaw language and culture in addition to fulfilling the regular requirements set for college students working toward teacher certification and a degree. In addition, they spent innumerable hours working in the school and visiting the families of Choctaws involved in the program.

When they become certified teachers, these coordinators will possess a unique understanding of bilingual children, and their influence will be felt for years to come in classrooms throughout Oklahoma.

Choctaw preservice teachers working as coordinators are Meredith Billy, Judy Colbert, Hannah Crosby, Bernie Davis, Gerald Davis, Mike Davis, Ruth Harris, Clara Higgins, Betty Jacob, Donald Jacob, Anna Ludlow, Oneida Samis, Janet Smalling, Betty Lou Spencer, and Dorothy Steele. Their role in preserving a rich heritage will be decisive.

For the teachers in a CBEP classroom, special materials developed through the program are available for use daily. Materials used in oral language classes, together with stories based on Choctaw history, have sparked renewed appreciation of the history and traditions of American Indians.

In the classroom there are no language barriers. Mastering standard English becomes an exciting adventure for children whose first language is Choctaw as well as for those who speak only English at home.

Detailed lesson plans prepared by language specialists highlight activities and patterns of behavior certain to interest and inform children. These carefully planned materials provide ample practice in the use of oral English and pay particular attention to structural differences between English and Choctaw. A handbook written for target school teachers deals specifically with language problems and teaching methods.

Workshops are a major feature of the Choctaw Bilingual Education Program. Held prior to the opening of classes in the fall and monthly thereafter during the school year, they offer teachers, aides, coordinators, and consultants an opportunity to learn from one another. At these workshops discussions, lectures, and demonstrations all focus on the theme of using new insights to promote learning in classrooms where two cultures merge.

Administrators cooperating with the CBEP and their participating schools include Raymond Anderson, Superintendent and Don Burnett, Elementary Principal, Battiest Public Schools; Rector Johnson, Superintendent and Kenneth Rhoten, Elementary Principal, Broken Bow Public Schools; Tom Barker, Superintendent and Jim Glenn, Elementary Principal, Smithville Public Schools; and Austin Finley, Superintendent and Paul Reese, Elementary Principal, Wright City Public Schools.

A Choctaw Advisory Board, which includes representatives from the communities of the target schools, was set up to help decide the goals of the program and suggest the best means of meeting these goals. Members are Harry J. W. Belvin, Principal Chief of the Choctaws, Dr. David Parsons, Cecil James, David Kaniatobe and community residents Henry Samis, Battiest; Leo Jefferson, Broken Bow; Lester Ray Wilson, Smithville; and Mrs. Mary Miller, Wright City.

A HANDBOOK FOR TEACHERS AND AIDES

OF

THE CHOCTAW BILINGUAL EDUCATION PROGRAM

by

Joseph E. Littlejohn

Southeastern State College

Durant, Oklahoma

June 1973

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Joseph E. Littlejohn

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I. What the Choctaw Bilingual Education Program is

The Choctaw Bilingual Education Program is a plan to expand the educational opportunities of Choctaw children. It now operates in four public school systems--Battiest, Broken Bow, Smithville, and Wright City. It was initiated by Southeastern State College and by the administrators of these four schools, working with Mrs. Fayrene Benson, McCurtain County Superintendent of Schools. It is funded under Federal legislation enacted to improve instruction of bilingual children (Title VII of P. L. 89-10). The planning stage of the Program was directed by Dr. Wade Baskin, Head of the Department of Modern and Classical Languages of Southeastern State College. The operational stage, which began on July 1, 1970, is the joint responsibility of Southeastern State College and the four participating schools of McCurtain County. Mr. Pierce Martin was named Program Director beginning July 1, 1971.

The Program has four major components: (1) inservice workshops; (2) an inservice instructional program in the public schools; (3) parental and community involvement; and (4) a five-year teacher preparation program.

Mr. Martin spends most of his time in McCurtain County, helping administrators and teachers to achieve the objectives of the Program. In his first year as director he was assisted by Mr. Jorge Morales and Mr. Gene Wilson. Since then his administrative assistants have been Mr. Randy Jacob and Mr. Todd Downing. Mr. Jacob's primary concern is parental and community involvement, but he also conducts seminars for Choctaw college students in the teacher preparation program. Mr. Downing's primary concern is the prepara-

tion of bilingual teachers. Students participating in the teacher preparation program also serve as School-Community Coordinators in the Program. An Advisory Committee, composed of representatives of the Choctaw community, continuously evaluates the operation of the Program and offers suggestions for its improvement. Members of the Advisory Committee, public school administrators, staff members, consultants, inservice teachers and aides, and School-Community Coordinators are listed in Appendix B.

The Program is not designed to dictate to classroom teachers and aides what they must do in the classroom. It is intended rather as a service through which teachers and aides may find or develop insights, materials, and techniques to help them in working with Choctaw children.

The Program is based on the idea that Choctaw children will find the most satisfying lives if they recognize and accept the fact that the Choctaw people live in a world of two languages and two cultures--Choctaw-American and Anglo-American.

II. Some major educational needs of Choctaw children

Since the Choctaw Bilingual Education Program is designed to meet the educational needs of Choctaw children, a careful assessment of their needs was made before the Program was planned. The main needs identified are:

(1) To acquire training and experience in the use of English in various situations with emphasis on features of English which are especially difficult for speakers of Choctaw,

(2) To have some activities conducted in Choctaw,

(3) To develop a positive self-concept,

(4) To have teachers who recognize important differences between Choctaw- and Anglo-American children and who know how to make these differences contribute to the Choctaw child's learning.

Many teachers and aides in the first year of operation of the Program related stories concerning these needs. One told of a child who wished that he weren't Choctaw. Another of a Choctaw child who was considered stupid by his teacher because he couldn't follow simple directions to color something a certain color when the problem was that the Choctaw division of the color spectrum differs from that of English. And still another told of a teacher who believed a Choctaw student was irresponsible in missing a week of classes because of the death of a rather distant relative although Choctaw funerals are traditionally long.

Consequently, the Choctaw child usually needs to have an edu-

cational program which is adapted to his special cultural differences. He needs a teacher who knows, for example, that, since Choctaw does not have the sound speakers of English use at the beginning and end of the word spelled j-u-d-g-e, he may say something like Cheesus for Jesus and may need special help in learning the sound.

In order to meet such needs of Choctaw children, the Program provides two main services. First, it provides materials both for classroom instruction and for information of teachers and aides; second, it provides workshops to help teachers and aides learn more about the Choctaw people and to learn how to use the special classroom materials and techniques.

III. What teachers and aides need to know about language

In order to work with bilingual children as effectively as possible, teachers and aides need to know much about how a language signals meaning.

The original form of every natural language known is speech. For most languages which have a writing system, speech came long before writing; and there are still many languages which have no writing system. All modern writing systems for natural languages are, in one way or another, based upon speech.

The spoken form of a language may be thought of as a system of signals of meaning in which the significant sounds are combined in certain ways to make larger units.

The basic elements of a spoken language are its system of sounds. Choctaw has a system of about twenty distinctive sounds; English has a system of about forty. Many of the Choctaw sounds and the English sounds are identical; but Choctaw has some sounds that English does not have, and English has some that Choctaw does not have.

Although these sounds have no meaning of their own, they are the elements from which the meaningful units of speech are built. Every language has certain restrictions on the order in which sounds can be combined. For example, Choctaw does not begin words with sequences of consonant sounds like tr and gr; and English does not have sequences like gt and ngr at the beginning of words.

The distinctive sounds of a language are combined within such restrictions as those mentioned above to form the meaningful units of language. Although many words such as boy, house and hit have just one unit of meaning apiece, many other words have several units of meaning. For example, the word childlike consists of two units of meaning--child and like; similarly, cheerful consists of cheer and -ful, manly of man and -ly. Even words like boys, houses, and hits consist of two units of meaning--the base word and the suffix, which, for nouns, means "two or more." Some words have more than two units of meaning; for example, unmanly has three obvious units of meaning: un-, man, and -ly; and unmanliness has four: un-, man, -li-, and -ness.

It is reasonable to analyze words like pinched, pinching, sweeter, sweetest, and elephants as each consisting of two units of meaning--the base and the suffix; -ed means "past time," -er means "more," and -s means "two or more." Again, Choctaw and English have similarities and differences in the use of such suffixes. Although both, for example, have tense systems, which signal very similar meanings, Choctaw does not use tense suffixes. And Choctaw does not have forms like "sweeter" and "sweetest."

The words of a language are only a part of the language. If someone tells you only that a woman named Suzy and a man named Bill are involved in an action called stabbing, you do not have enough information to know what exactly happened.

You know only as much as isolated words can tell you. You need to know how Suzy and Bill are related to the action of stabbing. Every language has a means of indicating such relationships. Commonly used means are word-order and suffixes. English relies heavily on word-order to indicate such relationships:

Myrtle pinched Ralph.
Ralph pinched Myrtle.

Choctaw also uses word-order to indicate relationships, but not the same order as English. Compare, for example, the following sentences:

Tobookoli impa.
He eats lunch.

Tobookoli is "lunch," and impa is "he eats"--the English word-order is the opposite of the Choctaw.

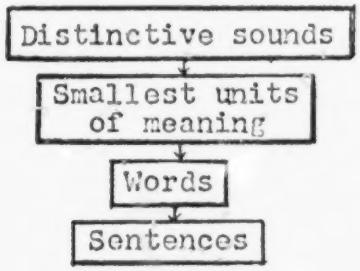
Word-order to indicate relationships is used more extensively in English than in Choctaw; where English uses word-order to turn some statements into yes-no questions, Choctaw uses a question-particle (hon in the following example):

He is coming
Is he coming

Minti	(He is coming.)
Minti hon	(Is he coming?)

This is a very brief explanation of the system of a spoken language: distinctive sounds are combined to make the meaningful parts of words; the meaningful parts of words are combined to make words; words are combined to make sentences. The system

may be diagrammed as follows:



So far, little has been said about writing. For natural languages, writing is developed long after speech and in order to give language a visual form. The written forms of Choctaw and English are alphabetic writing, which means that the distinctive sounds of speech are represented by letters of the alphabet. The English alphabetic writing at its simplest is illustrated by a word like bet, in which each sound is represented by one letter.

However, English alphabetic writing is not always so simple. Take the word bought, for example. Like bet, it has only three sounds in speech; but, whereas the vowel sound in bet is spelled with the letter e, the vowel sound in bought is spelled o-u-g-h. Another significant point about English alphabetic writing is illustrated by words like do, no, and to. In actual speech, the vowel sounds in these words are usually three different sounds; but they are all spelled with the letter o.

Thus, it is not accurate to speak of "the sound of the letter o," for example, as if the letter o were used to spell only one sound. The letters of the alphabet have names which we call when we recite the alphabet; but what sounds they spell depend

on the words in which they occur.

English speech has about forty distinctive sounds. English alphabetic writing uses twenty-six letters of the alphabet to write these sounds. So there is not one letter to represent each sound. In fact, English has more than three hundred ways to spell the forty or so sounds of English. Consider, for example, the following spellings of the so-called long-e sound:

believe
receive
Pete
elite
green
leaf
deny
party
money

The diversity of English spelling is due to a number of factors. English has been written for about a thousand years. During its history, many spellings have been borrowed from other languages. And, all the while, English pronunciation has been changing--and is still changing; but English spelling has changed very little in the last 350 years.

Choctaw alphabetic writing is much younger--only about one hundred years old. In fact, Choctaw linguists ("two" is plural) are still working on some aspects of a Choctaw writing system. Consequently, Choctaw writing is much closer to having one letter to represent one sound than English is.

The information that has been presented so far in this section deals with the structure of language. Only one important generalization about word-meanings will be included here. The words of a language represent an analysis of the world.

An example of such an analysis are the commonly used terms baby, boy, and man, which may be used arbitrarily to divide the life-cycle of a male human being into stages. The stages are not exact: when does a baby become a boy? when does a boy become a man? And there is no reason that there must be three stages, since a person might view the life-cycle in either two or two-hundred stages.

Consequently, the relationship between language and reality in one language often differs from that relationship in another language. A good example of such a difference is that Choctaw and English do not divide the world of colors into the same categories.

In learning a second language, a person must, consequently, learn both the system of structures and the system of meanings. The learner may have difficulty at any point where the first language and the second language differ in either system.

A list of some terms commonly used in the study of language, with definitions, is contained in Appendix A.

IV. How the Program can meet the needs of Choctaw bilingual children

As was indicated previously, the Program is designed to meet the educational needs of Choctaw bilingual children (see Section II). Special materials and methods have been designed to meet each of the four basic needs listed.

A. Learning English. The Program staff has made a careful study of both Choctaw and English to identify features of English which may be difficult for native speakers of Choctaw to learn. On the basis of this study, the staff has prepared special materials for teaching the features thus identified.

B. Learning through Choctaw. Specific parts of the special language materials mentioned in Section IV. are written in Choctaw. Parts of the social studies material which are now available are in Choctaw. It is suggested that teaching aides conduct additional classroom work in Choctaw for speakers of Choctaw.

C. Developing positive self-concepts. A set of read-aloud stories and a large portion of the social studies materials mentioned in Section IV. B. are devoted to helping Choctaw children to develop positive self-concepts. It is suggested that teachers and aides use additional materials and techniques to help in this development. It will help for Choctaw parents to visit classrooms and, when they can, assist with instruction; they can present talks and demonstrations about Choctaw culture.

D. Having teachers who understand. The staff has produced, specifically for teachers and aides of the Program, materials on

Choctaw language and culture. Eight days of workshops in 1972-73 were devoted to helping teachers and aides to increase their understanding of the Choctaw people. Eight workshops are also planned for 1973-74.

Materials mentioned in this Section are described in Sections V and VI.

V. Materials available for the classroom

A. Oral language materials. A set of 140 lessons in English by Wade Baskin, Teresa Billy, Todd Downing, Joseph E. Littlejohn, Jorge Morales, Thurston Dale Nicklas, Roy Willis. The lessons are designed to teach to speakers of Choctaw those features of English which may be most troublesome. Preparation for the English lessons is given in Choctaw. Included are diagnostic tests and teacher instructions. Additional lessons are in preparation.

B. Miami Linguistic Readers. A set of basic reading materials. The series, published by D. C. Heath and Company, is especially useful for children whose first language is Choctaw. It may be used as the basic reading program for all first-grade children.

C. Read-aloud stories. A set of five stories about Choctaw children by Mrs. Mary Frye. The stories are written to be read to primary children; they are useful not only as supplementary reading materials but also as techniques for helping Choctaw children to develop positive self-concepts.

D. Social studies kit. A multimedia kit of sequential materials on Choctaw language and culture by Mrs. Janice Arrendale and Mr. Randy Jacob.

VI. Materials for inservice training

A. English for Speakers of Choctaw by Mr. Thurston Dale Nicklas. A basic introduction to problems speakers of Choctaw may encounter in learning English.

B. A Selected Bibliography of American-Indian Literature for Children by Dr. Joseph E. Littlejohn.

C. A Choctaw Orthography by Mr. Thurston Dale Nicklas. A basic introduction to the system of sounds and the system of writing Choctaw.

D. A Choctaw Morphology by Mr. Thurston Dale Nicklas. A description of the system of units of meaning in Choctaw.

E. The Choctaw Language by Mr. Thurston Dale Nicklas. A basic textbook. In preparation.

F. The Choctaws by Dr. James Morrison. A short account of the development of Choctaw culture. Available both in print and on audiotape.

G. The Indian Heritage by Dr. James Morrison. A short account of the development of the Indian culture of the Southwest. Available both in print and on audiotape.

H. Cultural Traits of the Choctaws by Todd Downing. Available both in print and on audiotape.

I. Demonstrations of Choctaw oral language materials by Mrs. Marie Dillard and Mrs. Norma Willie. A short videotape produced by Mr. Clyde Jackson. A teacher and a teaching aide demonstrate the use of the oral language lessons developed for the Program.

J. A Handbook for Teachers and Aides of the Choctaw Bilingual Education Program by Dr. Joseph E. Littlejohn.

VII. Some useful classroom techniques in bilingual education

It is generally agreed by experts in bilingual education that children learn English as a second language most rapidly and effectively in a classroom in which there is a lively, ongoing use of language throughout the school-day. Not all uses of language have to be structured like the oral language materials mentioned in Section V; in fact, many students of the language-development of children believe that children learn more about language (and about themselves) through informal, unstructured, natural use of language as they work and discover.

This section contains notes on several classroom techniques which foster the use of language by children.

A. Creative Drama. After the teacher or aide has read the children a story, for example, the children act out the story--in their own language and with their own actions. The general technique in creative dramatics is to help children to discover meaning in a story or a situation by acting out specific incidents. Acting out offers rich opportunities for both verbal and non-verbal expression. An excellent introduction to creative drama is Brian Way's Development Through Drama; it is clear and brief and full of specific suggestions for things to do in the classroom.

B. Role-playing. Role-playing is different from acting. In creative dramatics, children are giving a performance; in role-playing, they are not supposed to give a performance. In role-playing, a problem is established, and the children take

the roles of people who are involved in the problem and try to work out a solution. It is an excellent technique for using language to help children understand and begin to overcome prejudices and self-centeredness. Role playing can also contribute to the development of positive self-concepts. The best book on role-playing is Fannie Shaftel's Role-playing for Social Values.

C. Valuing techniques. Valuing techniques are techniques for getting people to examine their values in life and their behavior which is determined by their values. It is especially important that students in the Choctaw Bilingual Education Program--both Choctaw- and Anglo-American--devote some time to thinking through and talking about their behavior toward others. One basic technique is for the teacher to tell the children a relevant story without an ending and to ask the children to put themselves in the places of various characters in the story. Then the teacher can use various devices to get the children to think the situation through and to talk about their own feelings and the feelings of others. A good introduction to valuing techniques for primary children is Rath, Harmin, and Simon's Helping Children to Clarify Values.

D. Language games. A number of language games are available commercially today, such as Lotto, Junior Scrabble, and Syntactics. But perhaps the most useful ones are those that the teachers and aides, using a little imagination, can design to meet the real needs of students in their classrooms. With 3x5 cards and magic markers, for example, they can make word-cards for children to use

in sentence-building games; children can learn to read through putting together their own sentences with such word-cards. Primary children also enjoy oral rime-games played in teams to see which team can think the most words to rime with a beginning word. James Moffett gives useful suggestions for language-games in his book A Student-Centered Language Arts Curriculum, K-6.

E. Making books. Letting students write, illustrate, and assemble their own books offers a variety of language-learning activities. The first book may be simply an illustrated dictionary. In making it, children can talk about words that mean something to them--calf, pig, hungry, happy; then they can learn to print these words and, with colored paper, scissors, and crayons, to make a first dictionary of their words. It should be very useful for them to make a short Choctaw-English dictionary in this manner. When they have learned to read, children can tell their own stories to teachers and aides, who can write them down; then the children can make books with their own stories. In the book mentioned in VII. D., Moffett gives many interesting ideas for the use of children-produced books.

F. Discussions. Children learn much about language from classroom discussions. Although some of the discussions may be structured, children learn much from just "talking things over." After a walk around the schoolyard to collect leaves of various sizes and shapes, for example, it is pleasant and useful for children to talk informally about how things are different. An interesting technique is for teachers and aides to bring unusual objects such as block puzzles or abstract sculptures

into the classroom and just leave them on a table for children to examine and to talk about. Sometimes, children may carry on discussions in small groups; at other times, they may participate in more structured discussions with teachers and aides.

VIII. The teacher preparation component

To meet the long-range educational needs of Choctaw children, the Program also has a preservice component to train Choctaws as teachers of Choctaws. In 1970-1971, ten Choctaw graduates of McCurtain County schools entered the Program at Southeastern State College; in 1971-1972, fifteen Choctaws participated.

In addition to the regular teacher-training curriculum, these students take many courses which emphasize Choctaw language and culture and Choctaw educational problems.

As School-Community Coordinators these preservice teachers also spend approximately 150 hours each in the schools and Choctaw communities of McCurtain County during the regular school year. They talk to Choctaw parents, counsel and tutor Choctaw children, and observe and teach in the schools.

These students are working toward master's degrees in elementary education.

Appendix A: Some Terms Used in Language-Study

1. Basic sentence-patterns. The small number of key arrangements of words in the sentences of a language. The most commonly used English patterns are illustrated by the following sentences:

   Eleanor is nice
   Eleanor is here.
   Eleanor is chairman.
   Eleanor procrastinates.
   Eleanor hit Martin.
   Eleanor gave Martin gifts.

   The positions of the words within these patterns are signals of how the words are related to one another; for example, the position of Eleanor before the verb hit signals that Eleanor performs the action "hit," and the position of Martin after the verb signals that Martin is affected by the action.
2. Distribution. The arrangement of the sounds of a language to form words. For example, Choctaw does not have the m- sound at the ends of words, and English does not begin words with the ng- sound found in sing and bang.
3. Fricative. A sound, such as the sound that begins the word fig and the sound that ends pass, in which the air passing through the mounth is not stopped, but is pushed out in a manner which produces friction.
4. Grapheme. A letter of the alphabet or a combination of letters of the alphabet to represent one of the distinctive

sounds of a language. The distinctive sound commonly called the long o is, for example, represented by a number of graphemes in English. Some of the graphemes are:

ao as in boat

o...e as in tote

ow as in low

See also phoneme.

5. Intonational patterns. An arrangement of accents and voice-pitch used in making an utterance. The string of words "Jane is here" may, for example, be spoken as either a statement or a question, depending on the intonational pattern. If the pitch of the voice rises slightly at the end of the utterance and then falls rapidly into silence--

Jane is here

the utterance is a statement. If, on the other hand, the pitch rises, stays up, and the voice stops--

Jane is here

the utterance is a question. Accent (or stress), which is also part of an intonational pattern, is not marked in the examples given above.

6. Linguistics. The study of language. The term is used with various meanings. Some people define it as "the scientific study of language." Although it is commonly used to refer to the study of the sounds, words, and the sentence-structure of language, it can be used more broadly so as to include psychological and sociological aspects of language.

7. Morpheme. The smallest unit of meaning in language. The word remake contains two morphemes: re-, which means "again," and make, which means "to bring into being." The total meaning of remake is a composite of the two meanings. Some words--boy and dog, for example--are only one morpheme long; many, like remake, consist of more than one morpheme.
8. Orthography. A writing system for a language.
9. Phoneme. The smallest unit of sound which can make a difference in meaning. For example, the spoken version of the word spelled p-e-t contains three phonemes, each represented in writing by one letter of the alphabet. The spoken word bet also contains three phonemes. Pet and bet, as spoken, differ only in the initial phonemes.
10. Quality. In reference to the distinctive sounds of a language, the total of the things a speaker does to his vocal tract to produce a sound. For example, the tongue position for the vowel in the word hot is lower in the mouth than for the vowel in hit; this is a difference in quality.
11. Quantity. In reference to the distinctive sounds of a language, the amount of time it takes to produce a sound. Quantity is not generally significant in English, since, for example, the word spelled k-i-d is the same word regardless of how long a person holds the vowel. However, quantity is distinctive in Choctaw, since some words differ in only the length of vowels.
12. Stop. A sound, such as the sound that begins the word spelled p-i-g, in which the flow of air through the mouth is stopped completely at some point. Other words beginning with stops

are cat, dog, bear.

13. Syntax. The system by which the relationships among words in sentences are signalled. (Or a description of such a system.) An important feature of English syntax is word-order.

14. Transformation. A change in a basic sentence-pattern or in any of its parts. Some transformations delete parts (You will be here tomorrow→Be here tomorrow); some substitute one item for another (The girl is here→Who is here); others add new parts (The girl is here→The beautiful girl is here); and still others rearrange parts (Jane is here→Here is Jane).

15. Voice. The vibration of the vocal cords during the production of a sound. A sound is said to be voiced if the vocal cords vibrate during its production, and voiceless if there is no significant vibration. Many English sounds are distinguished from one another by only the presence or absence of voice; for example, the only significant difference between the pronunciation of bit and pit is that the initial sound in bit is voiced and the initial sound in pit is voiceless. Other pairs of sounds which contrast in the same manner are those commonly spelled as follows:

Voiced	Voiceless
d	t
g	k
j	ch
z	s
v	f

Of the six pairs of sounds listed, Choctaw uses only the b/p distinction; it does not have any of the other voiced sounds.